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ABSTRACT

A biography for elementary school students of a 19th century American Indian physician and author, Charles Alexander Eastman (Sioux), includes photographs of Dr. Eastman and his wife. A teacher's guide following the bibliography contains information on the Sioux Uprising of 1862 and the Wounded Knee Massacre, learning objectives and directions for teachers, suggested activities and worksheets, a vocabulary list, resource list, and an evaluation checklist. (LFL)

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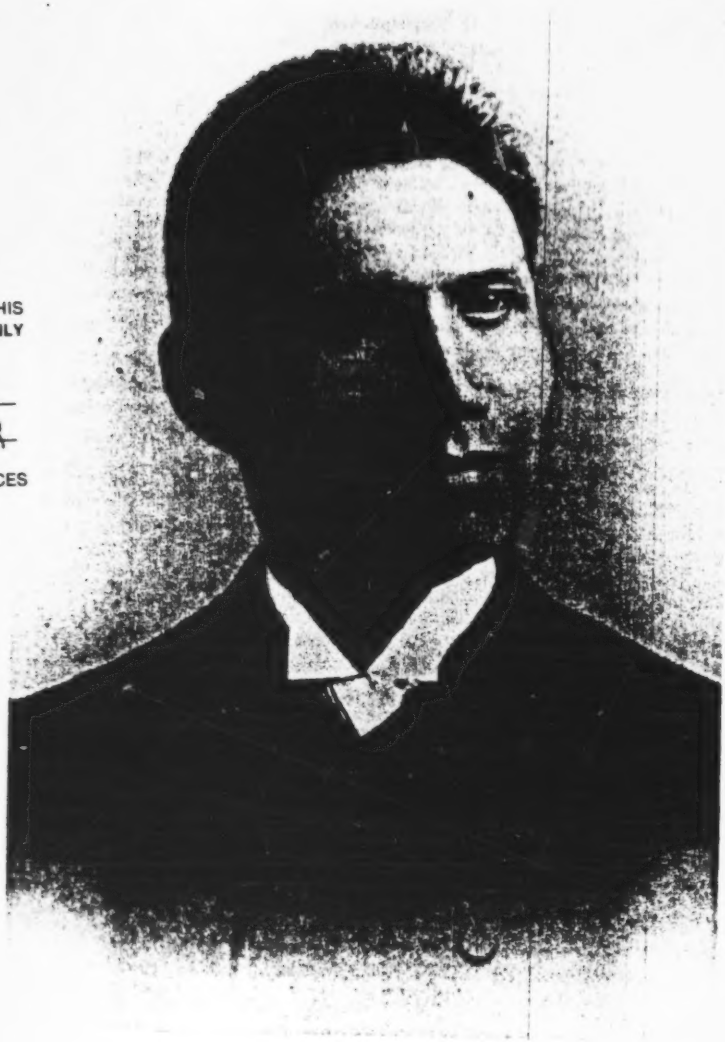

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DR. CHARLES ALEXANDER EASTMAN

SIOUX

PHYSICIAN - AUTHOR

1858 - 1939

RC 015769

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DR. CHARLES ALEXANDER EASTMAN
SIOUX
PHYSICIAN - AUTHOR
1858 - 1939

Charles Alexander Eastman was born in 1858 near Redwood Falls, Minnesota. His father was Many Lightnings, a Sioux (Dakota), and his mother was Mary Nancy Eastman, the daughter of artist and army officer Captain Seth Eastman. Many Lightnings and Mary Nancy Eastman had five children.

An Indian person could have several names during their lifetime. Charles Alexander Eastman had three names. He was first named *Hakadah* (Ha-ka-dah) which means "the pitiful last."[1] This name was given to him because his mother died soon after he was born. His grandmother, *Uncheedah* (Un-chee-dah),[2] cared for him for many years. When *Hakadah* was four years old, a summer feast was held. Many Sioux people came to participate in the games. One of the most important events of the feast was a lacrosse contest. The winners of the contest could earn a name for any young child they chose. A medicine man chose *Hakadah*. *Hakadah* was then given his second name, *Ohiyesa* (O-hei-yes-a), which means "the winner."[3] He kept the name *Ohiyesa* until he was in his teens. His father gave him his third name, which was Charles Alexander Eastman.

Photograph Courtesy of: University of Nebraska Press

Many Lightnings

Soon after this summer feast, the event known historically as the Sioux Uprising began in Minnesota in August, 1862. Numerous people were killed or driven into exile. Many Lightnings, his two eldest sons, and other Sioux (Dakota) people fled toward Winnipeg, Canada. Charles Alexander Eastman, his uncle, grandmother, and another group of people gathered their belongings in a lumber wagon pulled by oxen and fled to British Columbia, Canada. These journeys were long and dangerous.

On their journey, Charles Alexander Eastman, his uncle, and the others in the group were often without food and water. The group encountered a prairie fire and had to set a backfire to meet it. They survived a blizzard by lying in the snow wrapped in their buffalo robes. When the group reached the Missouri River, the lumber wagon was abandoned and bullboats were used to cross.

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[1]Charles A. Eastman, Indian Boyhood (New York: Dover Publications, Inc., 1971), p. 4.

[2]*Uncheedah* - Sioux (Dakota) word which means "grandmother."

[3]Eastman, Indian Boyhood, p. 37.

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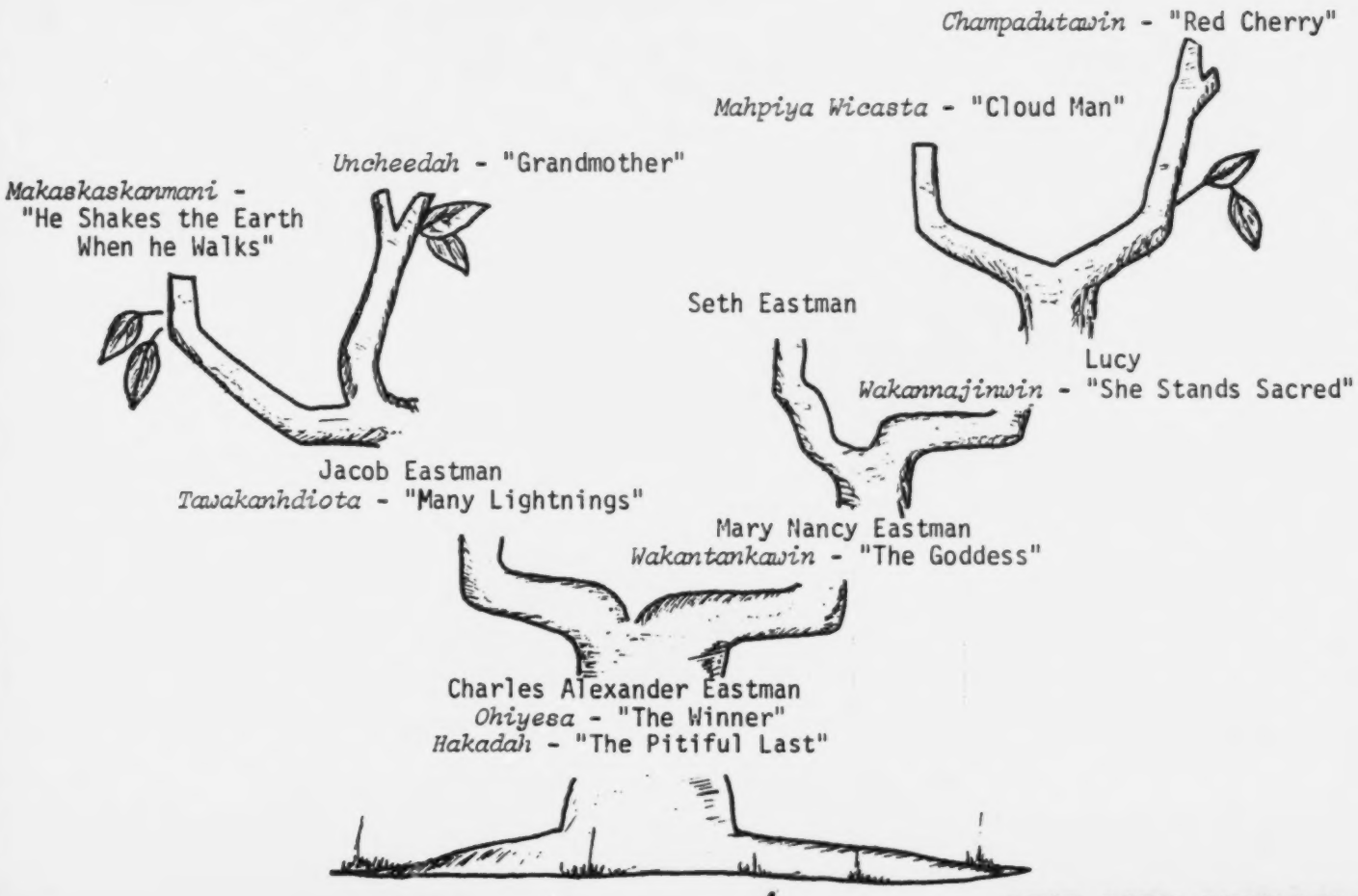
Charles Alexander Eastman remained in the western part of Canada with his uncle, who was a good teacher and strict disciplinarian. For several years Charles did not know what happened to his father, Many Lightnings. Charles was taught respect for adults, especially the aged, and generosity to the poor. He became very observant and was a good student of nature. The basis of his training was religion.

During the second winter in Canada, Many Lightnings, his two sons, and others were captured near Winnipeg, Canada by United States authorities and returned to the United States. Many Lightnings served four years in a military prison in Davenport, Iowa. He became a Christian in 1864 and took the name of Jacob Eastman. When released from prison, Jacob obtained a 160-acre farm in Flandreau, South Dakota under the United States Homestead Law. In 1873 Jacob Eastman (Many Lightnings) returned to Canada to search for his son. Jacob found him and they returned to Flandreau, South Dakota.

Jacob Eastman wanted his son to obtain an education. Charles attended the small mission school near their farm and was soon convinced of the value of an education. He attended the following: Riggs Institute in Santee, Nebraska, 1874-1876; Beloit College in Beloit, Wisconsin, 1876-1879; Knox College in Galesburg, Illinois, 1879-1882; Dartmouth College in Hanover, New Hampshire, 1882-1887; and, Boston University in Boston, Massachusetts, 1887-1890. After graduating from Boston University in 1890 with a degree in medicine, Dr. Charles Alexander Eastman was appointed as the government physician at the Pine Ridge Agency in South Dakota.

CHARLES ALEXANDER EASTMAN FAMILY TREE



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In November of 1890, Dr. Eastman set up his medical practice in Pine Ridge. In late December, the Wounded Knee tragedy occurred. As many as three hundred Indian men, women, and children were killed by United States soldiers. The wounded were taken eighteen miles to Pine Ridge. Dr. Eastman converted the church there into a temporary hospital.

Dr. Eastman and Elaine Goodale were married on June 18, 1891 in New York City. Elaine Goodale, who was from Massachusetts, met Dr. Eastman while working with the Sioux people. She was a supervisor of Indian schools in the Dakotas and Nebraska. She had taught for three years and spoke the Sioux language fluently. Their family included six children.

After serving for three years in Pine Ridge, Dr. Eastman was forced to resign because of political conflicts concerning the Wounded Knee tragedy. Dr. Eastman and his family moved to St. Paul, Minnesota. In St. Paul his medical practice was very small. He had leisure time and began writing. His first book, Indian Boyhood, describes his ancestry and childhood. Dr. Eastman's great grandfather, Cloud Man, lived near what are now known as Lake Calhoun and Lake Harriet in Minneapolis, Minnesota. This is where his mother, Mary Eastman, was born.

Photograph Courtesy of: University of Nebraska Press

Elaine Goodale Eastman

The following years held many varied experiences for Charles Alexander Eastman. He traveled in the western United States and in Canada, helping to organize Young Men's Christian Associations(YMCA) in Indian communities. In Washington, D.C., he was an attorney for the Sioux people. Dr. Eastman served as the government physician in Crow Creek, South Dakota for three years. He assisted with revising allotment rolls and in selecting permanent family names for many Sioux. He supported the Boy Scouts of America, served as a United States Indian inspector, lectured on Indian life and history, and published nine books. Before his death in 1939, Dr. Eastman lived in Detroit, Michigan during the winters and on an island in Lake Huron during the summers.[4]

[4]The main sources of information for this biographical sketch were Charles Alexander Eastman's books Indian Boyhood and From the Deep Woods to Civilization.

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TEACHER'S GUIDE

DR. CHARLES ALEXANDER EASTMAN
SIOUX
PHYSICIAN - AUTHOR
1858-1939

I. ACKNOWLEDGEMENTS

The staff of the Indian Elementary Curriculum Project wishes to thank the following individuals and institutions for helping to make this biographical study unit possible:

Larry Blue, Mdewakanton-Santee Sioux, for illustrations in the biographical folder;

Dover Publications, Inc., for reprinting Charles Alexander Eastman's book Indian Boyhood, which is now in the public domain;

Mrs. Ernst Mensel, daughter of Dr. Charles Alexander Eastman, for her permission to reprint the photographs in the biographical study folder, for providing information on the family tree, and for reviewing the biographical study folder;

University of Nebraska Press, for permission to use Charles Alexander Eastman's book From the Deep Woods to Civilization as source of reference for biographical information, and for reproducing the photographs in the above book which are used in the biographical study folder.

II. CURRICULUM UNIT

Native Americans of the Twentieth Century - Dr. Charles Alexander Eastman

III. BACKGROUND INFORMATION

CHARLES ALEXANDER EASTMAN

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(Ha-ka-dah) which means "the pitiful last."[1] This name was given to him because his mother died soon after he was born. His grandmother, *Uncheedah* (Un-chee-dah),[2] cared for him for many years. When *Hakadah* was four years old, a summer feast was held. Many Sioux people came to participate in the games. One of the most important events of the feast was a lacrosse contest. The winners of the contest could earn a name for any young child they chose. A medicine man chose *Hakadah*. *Hakadah* was then given his second name, *Ohiyesa* (O-hei-yes-a), which means "the winner."[3] He kept the name *Ohiyesa* until he was in his teens. His father gave him his third name, which was Charles Alexander Eastman.

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On their journey, Charles Alexander Eastman and the people he was with were often without food and water. The group encountered a prairie fire and had to set a backfire to meet it. They survived a blizzard by lying in the snow wrapped in their buffalo robes. When the group reached the Missouri River, the lumber wagon was abandoned and bullboats were used to cross.

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HISTORICAL EVENT KNOWN AS THE SIOUX UPRISING OF 1862*

Charles Alexander Eastman was about four years old when the historical event known as the Sioux Uprising of 1862 began. There were a number of complex reasons for this conflict. The Sioux in Minnesota were mostly hunters and farmers. As the white settlements began, the Sioux were gradually forced to give up their land. Treaties were made in which about 25,000,000 acres of rich agricultural land were ceded to the government and opened to white settlement. By 1858, nearly 7,000 Sioux were left with two reservations, the Upper and the Lower Sioux Reserves in southwestern Minnesota. Each of these reservations was about 20 miles wide and 70 miles long.

Under the treaties, the Sioux land was exchanged for money, rations, and food. The Sioux were restricted and became very dependent on the rations and food which were distributed at certain times during the year. When their rations and food were gone, the Sioux got more on credit from the traders. The business world of the traders was alien to the Sioux and as a result many debts were incurred. When rations arrived, the traders took most of them for payment of the debts. Many of the traders and agents were dishonest and profitted while the Indians starved. During the winter of 1861-62, the Sioux were near starvation because their crops failed, rations were late in arriving, and some of the traders refused to give more credit.

On August 15, 1862, a Sioux leader named Little Crow went to the government agent, Thomas J. Galbraith, and requested food for his starving people. Little Crow warned the agent if they were not given the food, the Sioux would take it. A trader, Andrew Myrick, was with Galbraith at the time and said, "If they are hungry, let them learn to eat grass."[5] Little Crow returned to his people and prepared to take the food from the agency. After enduring suppression and suffering for many years, the Sioux could no longer restrain their frustrations.

The conflict began on August 18, 1862 and lasted for a little more than a month. During that time over 700 people, Indian and non-Indian, were killed and much property was destroyed. The Sioux, although they often outnumbered the settlers and military, could not compete with advanced army weapons.

Captain Henry H. Sibley set up a military court to punish the instigators. From September 28 to November 3, 1862, about 400 Sioux were tried and 303 sentenced to hang. Bishop Henry B. Whipple went to Washington, D. C. to talk with President Abraham Lincoln to ask for justice for the Sioux. President Lincoln reduced the number to be hanged from 303 to 38. The 38 were hanged on December 26, 1862 in Mankato, Minnesota.

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*Sioux Uprising is terminology used in history books. Because of the bias in the term "uprising," subsequent terminology will use the word "conflict."

[5]John F. Bryde, Modern Indian Psychology (Institute of Indian Studies, The University of South Dakota, Vermillion, S. D.., 1971), page 294.

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Little Crow and some of his followers fled to the Dakotas to escape punishment. He returned in 1863 and was shot on July 3, by settlers near Hutchinson, Minnesota.

The conflict caused many Sioux to flee to other parts of the United States and Canada. After the conflict was over, the government fearing more trouble, relocated many Sioux in the Dakotas, Montana, Nebraska, and Canada.

HISTORICAL EVENT KNOWN AS THE WOUNDED KNEE MASSACRE*

Dr. Charles Alexander Eastman was appointed government physician at the Pine Ridge Agency in South Dakota in November of 1890. The Wounded Knee tragedy occurred the following month and Dr. Eastman treated the wounded.

There were many circumstances that lead to the tragedy. In 1889 the Sioux people were having many hardships. Their crops failed and their rations from the government were cut off. People were starving. During this time, Wovoka, a Paiute Messiah, had a vision of a new religion. The Ghost Dance religion was a spiritual movement of non-violence and love. Its main prophecies were the disappearance of white people, the return of buffalo, and the regaining of land. An inexperienced new agent, Dr. Daniel F. Royer, misunderstood the Ghost Dance religion and saw it as the start of a conflict. Dr. Royer asked for troops to help suppress it. A spiritual leader, Sitting Bull, was accused of helping to spread the religion. On December 15, 1890, Sitting Bull was killed by police. Many people fearing they would be killed, fled to the Badlands. A short time later, about 400 freezing and starving people returned from the Badlands with a leader named Big Foot. They met the cavalry and surrendered. The group was escorted to Wounded Knee Creek and disarmed.

On December 29, 1890, the Sioux were ordered to bring out any other guns or sharply pointed implements and put them into the pile of guns that was in the center of the camp. A shot was fired. There are conflicting stories of who fired the shot. The soldiers immediately started shooting, some using wagon guns. Many soldiers were killed or wounded in their own crossfire. Some estimates are that as many as 300 of the Sioux men, women, children, and babies were killed.**

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*Wounded Knee Massacre is terminology used in history books. Because of the bias in the term "massacre," subsequent terminology will use the word "tragedy."

**There are many written accounts of the historical events known as the Sioux Uprising of 1862 and the Wounded Knee Massacre. For further information, see Section X, Resources.

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IV. STUDENT ACTIVITIES

Activity One: Word Find.

Activity Two: Crossword Puzzle.

V. OBJECTIVES

A. Given the background information on Charles Alexander Eastman:

1. The students will correctly identify Charles Alexander Eastman's tribe and professions;

2. The students will describe experiences of Charles Alexander Eastman's early childhood;

3. The students will state that many Indian people have more than one name during their lifetime;

4. The students will state four values Charles Alexander Eastman learned as a child;

5. The students will state that Charles Alexander Eastman and others fled to Canada because of the event known historically as the Sioux Uprising of 1862;

6. The students will state that Charles Alexander Eastman was a physician at the event known historically as the Wounded Knee Massacre.

B. Using the family tree, the students will correctly identify five ancestors of Charles Alexander Eastman.

VI. MATERIALS NEEDED

A. Charles Alexander Eastman biographical study folder;

B. Activity sheets One and Two, duplicated for each student.

VII. DIRECTIONS AND PROCEDURES FOR TEACHERS

A. Discuss the background information with the students, emphasizing the following about Charles Alexander Eastman: his tribe, professions, early childhood experiences and three names; the values he learned as a child; his reasons for fleeing to Canada; and his experiences as a doctor at Wounded Knee.

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B. Have the students identify the ancestors of Charles Alexander Eastman using the family tree in the biographical study folder.

C. Identify the values Charles Alexander Eastman learned as a child (respect for nature, self-discipline, respect for adults and generosity). Have the students give examples of how these values are expressed today.

D. Discuss with the students the event known historically as the Wounded Knee Massacre. Have the students suggest how this tragedy could have been avoided.

E. Discuss with the students the event known historically as the Sioux Uprising of 1862. Have the students suggest how this conflict could have been avoided.

F. Have the students complete Activities One and Two.

VIII. CONCEPTS AND VOCABULARY

A. Allotment - in 1887 the General Allotment, or Dawes Act, was passed. The objective of this act was "to provide for the allotment of lands in severalty to Indians on the various reservations."[6] This meant that tribal lands were divided into individual units then distributed to individual members of the tribe. Each head of a family was allotted 160 acres, with lesser amounts allotted to single persons and children.

B. Attorney - a legal agent authorized to appear before a court as a representative of a party to a legal controversy.

C. Backfire - a fire that is set in order to burn out a strip of land ahead of a forest fire or prairie fire and so check its spread.

D. Bullboat - a round, tublike boat made from buffalo skins stretched over willow rods.

E. Disciplinarian - a person who maintains discipline and order.

F. Generosity - the quality of giving.

G. Lacrosse - a game in which two 10-member teams attempt to send a small ball into each others netted goal. Each player is equipped with a stick (crosse) at the end of which is a netted pocket for catching, carrying, or throwing the ball.

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[6]Edward H. Spicer, A Short History of the United States (New York: D. Van Nostrand Co., 1969), page 200.

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H. Mission school - a school run by missionaries.

I. Observant - the quality of being watchful and attentive.

J. Physician - a doctor of medicine.

K. Sioux - a Plains tribe of North American Indian people who call themselves Dakota, which means "friend" or "ally" in their language.

L. Sioux Uprising of 1862 - a historical event which began August 15, 1862 and lasted a little more than a month. Over 700 Indian and non-Indian people were killed. Much property was destroyed. On December 26, 1862, 38 Indians were hanged at Mankato, Minnesota because of their part in the conflict. For more information, see Section III, Background Information, "Historical Event Known As The Sioux Uprising of 1862."

M. Wounded Knee Massacre - a historical event which occurred on December 29, 1890. There were many circumstances which lead to this tragedy. One was a misunderstanding of the Ghost Dance religion. Many Sioux were killed. For more information, see Section III, Background Information, "Historical Event Known As The Wounded Massacre."

IX. ACTIVITY VARIATIONS

A. Using experiences of Charles Alexander Eastman's life, have the students draw scenes such as: a summer feast; a lacrosse contest; a blizzard with the people lying in the snow wrapped in their buffalo skin robes; crossing the Missouri River in bullboats; a lumber wagon pulled by oxen; a prairie fire; the village of Cloud Man on the shores of Lakes Calhoun and Harriet. Make a mural using these scenes or others from the unit.

B. On a map, show a route which might have been taken when Charles Alexander Eastman and the people from his group journeyed from Minnesota to British Columbia, Canada. Have the students tell a story of what might have happened on that journey. The teacher can record it.

C. Have the students make a list of the foods which could have been eaten by Charles Alexander Eastman and the people from his group on their journey to Canada (deer, fish, berries, buffalo, jerky, wild rice, maple sugar). Compare these foods to what might be taken on a camping trip today.

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D. Have the students compare and contrast the medicine as practiced during Charles Alexander Eastman's life and that of today (illnesses, medicines, training).

E. Read stories from Charles Alexander Eastman's book Smoky Day's Wigwam Evenings.

X. RESOURCES

Bryde, John F. Modern Indian Psychology. Institute of Indian Studies. The University of South Dakota. Vermillion, S.D., 1971.

Bureau of American Ethnology. Bulletin 30, Part 1 A-M Handbook of American Indians, Smithsonian Institute, Washington, D.C., 1906.

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Eastman, Charles A. From the Deep Woods to Civilization. Chapters in the autobiography of an Indian. Boston: Little, Brown & Co., 1936.

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Eastman, Charles A. Smoky Day's Wigwam Evenings. Boston: Little, Brown & Co., 1926.

Hughes, Thomas. Indian Chiefs of Southern Minnesota. Ross & Haines Inc., Minneapolis, 1969.

Karolevitz, Robert F. Challenge, the South Dakota Story. Sioux Falls, South Dakota; Brevet Press, Inc., 1975.

Sneve, Virginia Driving Hawk. They Led a Nation. Brevet Press, Inc., Sioux Falls, South Dakota, 1975.

Spicer, Edward H. A Short History of the United States. New York: D. Van Nostrand Co., 1969.

Vogel, Virgil J. This Country Was Ours. New York: Harper & Row, 1972.

Washburn, Wilcomb E. Red Man's Land - White Man's Law. New York: Charles Scribner's Sons, 1971.

Who Was Who in America. Volume IV, 1961-1968. Chicago: Marquis-Who's Who Inc.

OTHER BOOKS BY CHARLES ALEXANDER EASTMAN:

Indian Heroes and Great Chieftains. Boston: Little, Brown & Co., 1919. (out of print)

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Indian Scout Talks. 1914. (out of print)

Indian Today. Garden City, N.Y., Doubleday, Page & Co., 1915. (out of print)

Old Indian Days. New York: The McClure Co., 1907. (out of print)

Red Hunters and the Animal People. New York: Harper, 1904. (out of print)

The Soul of the Indian. New York: Johnson Reprint Corporation, 1971.

XI. EVALUATION

A. Did the students correctly identify Charles Alexander Eastman's tribe and professions?

B. Did the students describe experiences of Charles Alexander Eastman's early childhood?

C. Did the students state that many Indian people have more than one name during their lifetime?

D. Did the students state four values Charles Alexander Eastman learned as a child?

E. Did the students state why Charles Alexander Eastman and others fled to Canada?

F. Did the students state that Charles Alexander Eastman was a physician at the Wounded Knee tragedy?

G. Did the students correctly identify five ancestors of Charles Alexander Eastman?

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CHARLES ALEXANDER EASTMAN

ACTIVITY ONE

WORD FIND

Y	Z	O	M	I	V	F	O	N	R	M
C	R	F	A	C	Q	V	W	J	M	A
L	D	Y	N	W	H	E	T	G	I	R
O	H	I	Y	E	S	A	X	E	K	Y
U	E	P	L	X	L	B	S	D	H	J
D	S	F	I	J	P	R	P	Q	L	M
M	B	L	G	O	X	C	N	O	W	K
A	K	R	H	A	K	A	D	A	H	Z
N	K	A	T	G	Y	D	A	W	M	N
O	T	U	N	C	H	E	E	D	A	H
C	B	Z	I	U	X	H	V	O	I	J
A	G	C	N	P	R	K	L	V	W	A
P	B	T	G	O	S	U	M	Z	Y	X
Q	V	D	S	Q	E	N	F	I	G	H

Find the words from the word list below and circle them.

1. The name that means "the pitiful last."
2. The father of Charles Alexander Eastman.
3. The grandmother of Charles Alexander Eastman.
4. The name that means "the winner."
5. The great-grandfather of Charles Alexander Eastman.
6. The mother of Charles Alexander Eastman.

WORD LIST

CLOUD MAN	MANY LIGHTNINGS	OHIYESA
HAKADAH	MARY	UNCHEEDAH

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CHARLES ALEXANDER EASTMAN

ACTIVITY ONE

WORD FIND

ANSWERS

Y	Z	O	M	I	V	F	O	N	R	M
C	R	F	A	C	Q	V	W	J	M	A
L	D	Y	N	W	H	E	T	G	I	R
O	H	I	Y	E	S	A	X	E	K	Y
U	E	P	L	X	L	B	S	D	H	J
D	S	F	I	J	P	R	P	Q	L	M
M	B	L	G	O	X	C	N	O	W	K
A	K	R	H	A	K	A	D	A	H	Z
N	K	A	T	G	Y	D	A	W	M	N
O	T	U	N	C	H	E	E	D	A	H
C	B	Z	I	U	X	H	V	O	I	J
A	G	C	N	P	R	K	L	V	W	A
P	B	T	G	O	S	U	M	Z	Y	X
Q	V	D	S	Q	E	N	F	I	G	H

Find the words from the word list below and circle them.

1. The name that means "the pitiful last."
2. The father of Charles Alexander Eastman.
3. The grandmother of Charles Alexander Eastman.
4. The name that means "the winner."
5. The great-grandfather of Charles Alexander Eastman.
6. The mother of Charles Alexander Eastman.

WORD LIST

CLOUD MAN	MANY LIGHTNINGS	OHIYESA
HAKADAH	MARY	UNCHEEDAH

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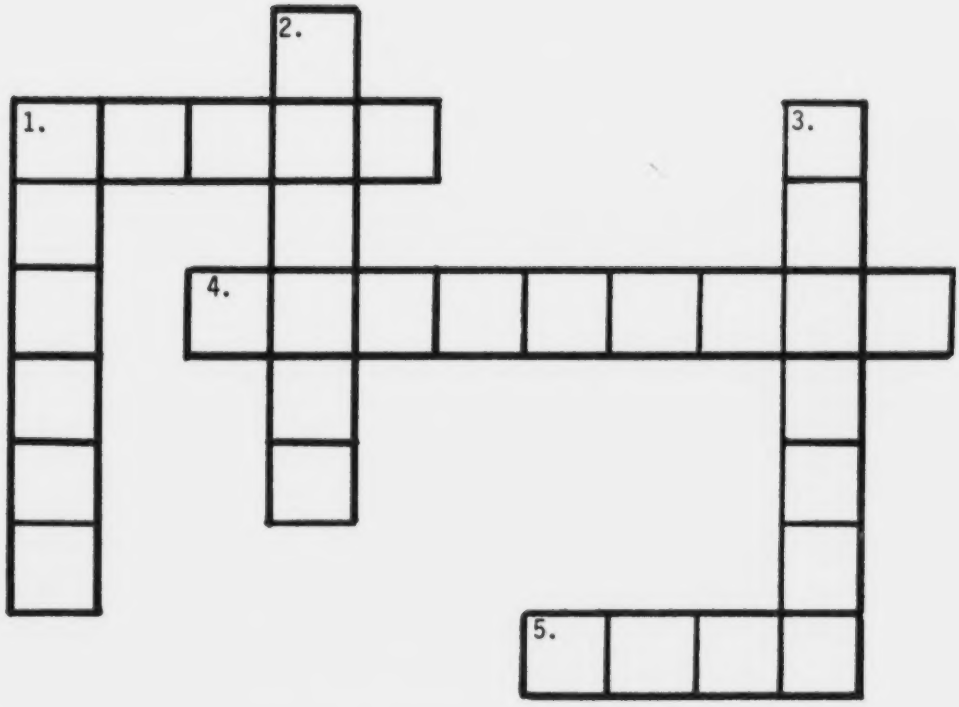
CHARLES ALEXANDER EASTMAN

ACTIVITY TWO

CROSSWORD PUZZLE



CLUES:

author

Knee

physician

prairie

school

Sioux

Across

1. Charles Alexander Eastman was a _ _ _ _ _ Indian.
4. Charles Alexander Eastman was an author and _ _ _ _ _ _ _ _ _ _.
5. Charles Alexander Eastman helped care for the victims of the Wounded _ _ _ _ tragedy.

Down

1. Charles Alexander Eastman first attended a mission _ _ _ _ _ _.
2. Charles Alexander Eastman was the _ _ _ _ _ _ of Indian Boyhood.
3. On the way to Canada, the people met a _ _ _ _ _ _ _ fire.

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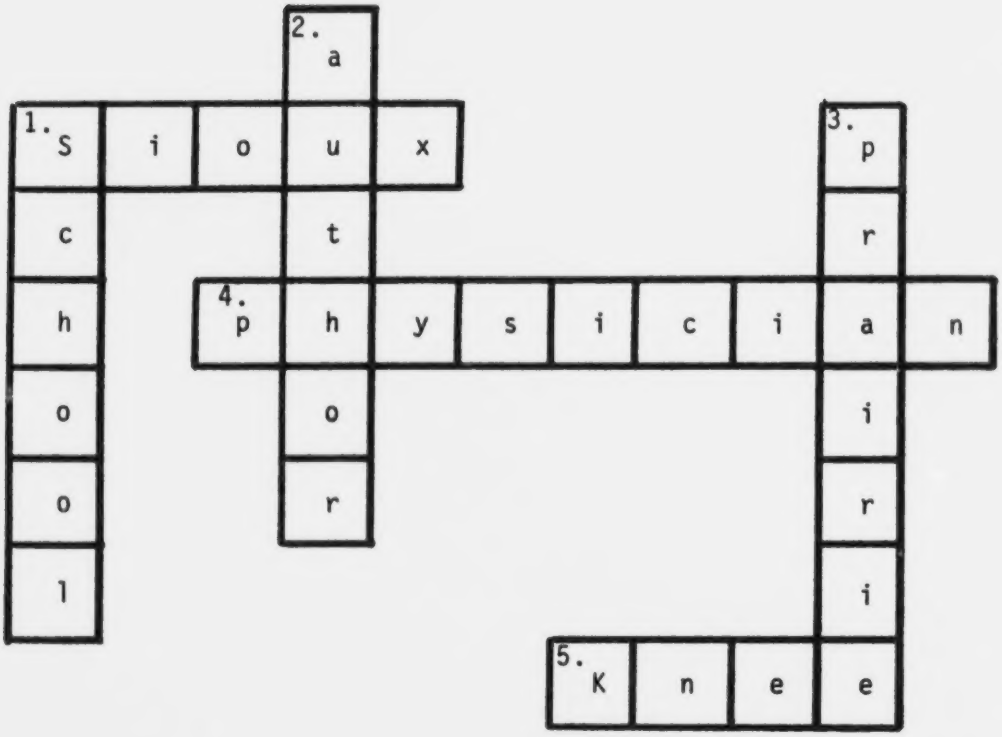
ACTIVITY TWO

CROSSWORD PUZZLE

ANSWERS



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